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The Masonic Craftsman

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of Freemasonry*

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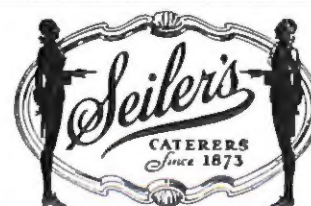
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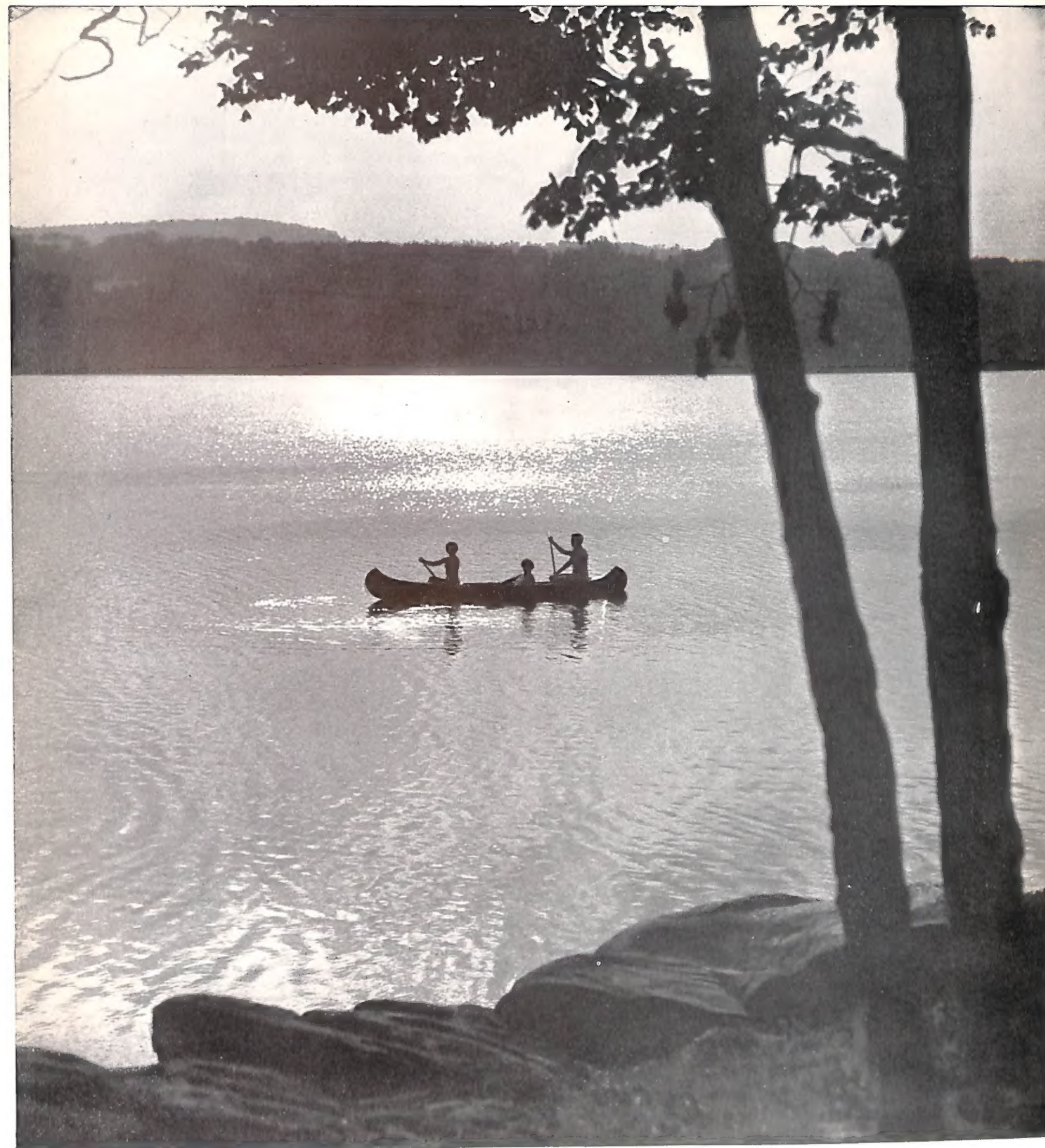


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FAITH Many of those who have taken Masonic degrees are continually at a loss to know just where the fraternity stands in relation to public questions or to what extent, if any, Masonic ritualistic teaching replaces religion. These are two important questions.

In regard to the first there is no doubt that as a unit the fraternity cannot concern itself with politics. Obviously where upwards of three million men, all voters, are concerned, there is to be found a vast variety of shades of political opinions; and the active political participation of such an organization would inevitably react against the Craft and tend to irrevocably wreck it, for all men are entitled to their own individual opinions and the right to choose any political party they may prefer and to support that party's platform. So, very wisely, discussion of political topics in the lodge is definitely and specifically forbidden by Grand Lodge and the constitutions.

In religious matters Freemasonry does not conflict with dogma. All but the atheist may join its ranks. With the stated belief in an omniscient and Divine Creator and the circumscription of human vices an integral element of its primary teachings, Freemasonry can and does supplement religion and serve as a bulwark against irreligious thought.

Here the matter stands. In the one case the individual has free and unfettered choice of political thought; in the other his Masonry need not affect or conflict with his religious beliefs.

But within the broad outlines of the two generalizations above there are obvious things with which the Freemason may rightly and properly concern himself. For instance, no man worthy the name will vote to support or subscribe to any iniquitous political doctrine, and particularly any individual political profligate whose record is unclean, or who shows by that record that his efforts are not in the interests of the general public, but rather are selfish and venal.

Covetous eyes in the political councils of the nation have long contemplated the great army of Freemasons and their votes and have sought the fraternity's favors. Frequently men with political ambitions have sought by sundry means to secure Masonic support. Sometimes, by specious and seductive importunity, office holders in government who were Masons have sought to curry favor with the Craft and preference has, upon occasion, been mistakenly accorded to men of political prominence who, were they considered in a proper light, might not perhaps have been admitted to it.

Political passions in this election year will undoubtedly run high. The man who would be true to his Masonic teachings will therefore refrain from dragging into the mire of party politics the name of Freemasonry. He will oppose with all his might those destructive tendencies so inimical to basic American beginnings upon which this country's institutions have been built; he will seek to find a constructive program to which he can with confidence lend his support.

The essential elements of a free government are not difficult to visualize. Destructive and devilish machinations of despots which seek to destroy any country's free institutions, can be brought to naught by an intelligent and determined electorate whose motives are pure and mind clear.

MEMORIAL In our May issue we printed the report of the president of the Washington Masonic Memorial Association, which was read at the recent annual meeting.

Brother Watres is more competent than any living Mason to discuss the progress of this great undertaking to which the Craft put its hand twenty-six years ago, for he has lived with it constantly during all that time.

In it praise was accorded to little New Hampshire for its splendid contribution, as well as to other jurisdictions which have come through handsomely to meet the costs of the edifice. Some jurisdictions have not yet paid their full share—in the most of these cases because of the lukewarmness of individuals in authority whose lack of vision has prevented them from seeing that this was to be a truly national memorial to the "father of his country." Washington, besides being the first President, was also a loyal and devoted Freemason. In years to come brethren of those jurisdictions who have failed to contribute will have a feeling of shame in their dereliction, while Craftsmen having a share in the enterprise will take pride in their participation.

At present a relatively small sum is needed to finish the construction, for "behold, the temple is nearly completed"; it is hoped that this money will soon be made available and this crowning glory of American Masonic architecture have *finis* written upon it, at least so far as actual construction of the Memorial is concerned.

Most Masons who have a knowledge of the Washington Memorial have contributed their proportionate share. Some are unfamiliar with the project, hence

(Continued on page 192)

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A Monthly Symposium

Is Freemasonry Affected Injuriously By Outside Organizations?

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DUBIOUS ASSET

By ALFRED H. MOORHOUSE

Editor Masonic Craftsman, Boston

THE question, "Is Masonry Affected Injuriously by Outside Organizations?", as phrased for the topic of this month's discussion, presumably refers to that array of organizations existing outside



the Craft and yet allied to it—at least in the opinion of their membership—by a stipulated prerequisite to membership or affiliation of the individual to Freemasonry.

If this assumption be true, then it can be positively stated that such organizations are injurious to Freemasonry.

No one familiar with the methods sometimes practised and who has the welfare of the Craft at heart, will deny this. The standards of some of these "outside" organizations are not the standards of Freemasonry. Ballyhoo too often characterizes their acts. Cheapness and shoddy have no place in any article of merit; by the same token inferior standards of conduct, however elevated may be their protestations of virtue, by inference injure Freemasonry.

The excuse so often offered that these organizations supply some unfilled want within the fraternity itself is fallacious—untrue. Freemasonry makes no pretense nor claim of catering particularly to any sordid things in life, and with regret it must be recorded that some of the acts of some of the organizations under discussion reflect credit neither upon themselves nor upon the greater organization upon which the peg has been hung which justifies in their eyes their reason for existence.

It is not to be denied that some good deeds have been accomplished by these "outside" organizations, but their laxity of discipline and the continued by-play of horseplay, circuses, lotteries, clubs, outings and whatnot, which are indulged in all too often, puts before the public a picture of men, individually allied to the ancient Craft, which is inimical to Craft interests and decidedly dubious to say the least.

The line of demarcation between Freemasonry and all other organizations, membership in which is based upon Masonic membership, should be precisely defined. While organizations such as those under discussion continue to function as they do, there will always be

a misunderstanding that what they do bears some relationship to Freemasonry.

Within the fraternity itself there is one legitimate basic body; the lodges conferring the three degrees. There are two branches, the York and Scottish Rites, which may be definitely designated as branches of the parent stem. These two latter supplement and strengthen to some degree the legitimate work of the Craft. They deserve commendation and support.

Other organizations are mainly the fruit of a foolish impulse on the part of their founders to build something on to the original and beautiful edifice, and as the rococo is to the pure lines of Craft architecture, so are these appendages which have, unasked, attached themselves to it; or to use another simile, they are as barnacles slowing down the speed and efficiency of the Craft, and as such are unsightly, sometimes unsavory; unwanted by the better element within the Craft itself.

Names are poor things at best, yet a fair name is worthy of great sacrifice to protect. There is much to say upon the subject of this symposium which would be too voluminous to say here. The time will come, however, when the matter will demand drastic Grand Lodge action. Meanwhile, it would be interesting to have other views upon a subject which seriously affects the Craft.

CAN BE EASILY CONTROLLED.

By JOS. E. MORCOMBE

Editor Masonic World, San Francisco, California.

IS Masonry Injuriously Affected by Outside Organizations?" This, our question for the month, is really important, and should be generally and comprehensively discussed, going farther and into



greater detail than is possible in this place. It is understood, of course, that the term "outside organizations, as here used, applies to all the associations that have fastened themselves upon the fraternity, for the most part surreptitiously, and without official authorization of Grand Lodges.

Such organizations have been long classed as parasitical, in that they draw support from the body to which they have attached themselves. Yet even parasites are to be differentiated. In horticult-

ture, for instance, there are many beneficent parasites. These are purposely bred or expensively imported that they may attack and destroy other and injurious organisms, or by their workings supply some element lacking, which is essential to the growth and fertility of the plant life affected.

So it may happen that upon strict inquiry we may find that some of the Masonic parasitical bodies do serve a good purpose, whether it be incidental or of set plan. We do know there are others which only draw upon the body of the Craft for place, sustenance and prestige, without returning anything of value. These, and they are of many names, are weakening in proportion to their activities. The sooner they are dealt with as they deserve, and effectively, the better will it be for the fraternity. For some of these the sole purpose of existence seems to be the providing of paying jobs for the few who were shrewd enough to sell the idea of such useless organizations to their fellows.

Even the beneficent parasites, as experience proves, should be allowed to operate only under strict control. For it has often happened, as the farmers and fruit culturists can testify, that having served their original purpose the benign organism has changed its nature under favoring conditions, and become a decided pest in itself. Therefore such organizations are to be carefully watched and not allowed to get the upper hand. The same rule should be applied to the bodies that have drawn their sustenance from the Masonic stem, or have thrived only because of a permitted association with the Craft. There has been a lot of talk in high quarters of late, emphasizing the necessity for curbing the pretensions and checking the injurious activities of some of these organizations. Or rather it is the offending individuals who, as Master Masons, are amenable to discipline for acts not in consonance with the Masonic character. There is no doubt of the advisability of action to be thus taken against these should the occasion demand. The organization itself, whatever its name or apparent popularity, is nothing, apart from its membership. And these members, to the last man, are answerable to the orders and decrees of the Grand Master and the decisions of Grand Lodge. Therefore existence of the group or association depends wholly upon the will and wisdom of the duly constituted Masonic authorities.

Every such outside organization must sooner or later come under scrutiny. Masonry can not allow irresponsible elements to operate to its detriment or loss of reputation. Each one must be considered on its showing of merits, or lack of merit, and of adherence to the principles and dignity of the fraternity. Possibly some of these may be classed as "beneficent parasites," as having worthy purpose sufficient to counterbalance certain excesses, and be allowed to continue under strict control. But most of such organizations serve no good purpose. They are patently useless and are weakening because of their nature. Such must be adjudged as cumberers of the ground, and therefore unworthy of place, however remote, in the Masonic scheme.

HARMFUL AND WASTEFUL

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

SHIP owners and fleet managers have found through years of experience that barnacles on a vessel are the worst handicaps against successful voyages. They not only delay operations, but they are costly and harmful.



So it has proved with the good ship Freemasonry. The barnacles that have attached themselves to the Craft are both harmful and costly, and they seriously interfere with operations.

One has but to read the Annual Proceedings of various Grand Lodges to appreciate just how true this all is. State after state and Grand Master after Grand

Master has been forced to take decisive action against one or another of these side organizations which confine their membership to Masons—these barnacles on the stately old flagship, Freemasonry.

Many if not most, of these parasites have worthy objectives and aspirations. The trouble has been that, as they grew in power and prestige, their officers—and occasionally their members—have neglected their basic qualification—Freemasonry—in adherence to and pursuit of the purposes of the puppet organization.

Thus we see quasi-political activities, or lotteries to raise funds or other schemes or activities foreign to Freemasonry. Grown proud and arrogant, their mistaken leaders have been known to more or less openly defy correction by proper authorities. Of course such mistaken notions can be, and have been, quickly corrected but not until great harm has been done the Masonic Fraternity.

Possibly the greatest harm is the incorrect and mistaken impression given the non-Masonic public by these parasitic leagues, clubs, societies, castes and bands. Some of them are believed to be "high-up Masons," thought to be a part of Masonry. Hence when or if the members of such organizations behave or act in public in such a manner as no Mason should behave or act, they are directly lowering the estimation held by the public of the Craft itself.

All informed Masons know these groups are no part of Freemasonry. The general public is less well informed and Freemasonry is the sufferer.

Another bad feature of these side orders is that they distract the interest, attention and activity of many from Masonry itself. Attracted by some feature of the club or organization the member gives to it his attention and services and Freemasonry is so much the poorer.

Lodges and Grand Lodges in the United States appear to be the ones most generally affected by this plague of side organization. In England and the Continental countries Craft Masonry, and that only, appears to satisfy the brethren. Occasionally some word is read of Capitular or Templar activities but they are

rare and as for the three dozen or more other orders that beset American Masonry they simply appear not to exist.

One has but to read the proceedings of the Grand Master's Conference for the past 3 or 4 years to appreciate more fully what a nuisance this movement has become and how wide-spread is the criticism of them.

If it's friendship and fellowship the member seeks, he can find it in Freemasonry; if he pines to be of service to his fellow-men, he can function to his fullest capacity in Freemasonry; if he seeks social contacts and activities that, too, can be had in his lodge. Any and every worth-while endeavor can be cultured, grown and satisfied in Freemasonry.

Why, then, this multiplicity of side-issues, this plethora of barnacles?

NOT INJURIOUS

By WM. C. RAPP,

Editor *Masonic Chronicle*, Chicago

OUR topic, "Is Masonry Affected Injuri-ously by Outside Organizations?" resolves itself into the question whether the institution of Freemasonry would function more effectively and satisfactorily if there were no organizations in which membership is predicated directly or indirectly upon good standing in Ancient Craft Masonry.



The system of Freemasonry as it exists today, represented by the almost universally recognized so-called York and Scottish Rites, is elaborate rather than complex, and it is easily understood, for its progression, or extension if you prefer, is simplicity itself. It is the result of more or less gradual evolution of the machinery of the order, and the development has had no effect on the principles involved, other than in treating in greater detail the precepts and tenets sought to be inculcated, by embellishment and by presenting them in different forms and under varying circumstances. That the elaboration has proceeded further than is advisable is the viewpoint of many, yet it is doubtful whether they

would advocate a return to the conditions which existed when there was but a single degree and the ceremonies and ritual attending the admission of candidates were exceedingly brief and perfunctory.

The outstanding indictment of the appendant bodies is that in effect they have a tendency to divert the interest and support of brethren from the Symbolic Lodge, in favor of the particular order in which they prefer to be active, and that because of this diffusion of allegiance less is accomplished than if all Masonic efforts were unified and found expression in Ancient Craft Masonry. That there are countless Masons who neglect the work of the Lodge in order to bestow time and attention to appendant bodies must be regretfully admitted. A monopoly of opportunity is fine, but whether the interest of these brethren could have been held by or could be restored to the Symbolic Lodge is problematical.

If the material welfare of the Lodge alone is taken into consideration it is possible that the existence of the bodies constituting the York and Scottish Rites is injurious to the parent body, yet this is by no means certain. If the institution of Freemasonry as a whole is taken into account the conclusion may be different. The average length of time that a Mason participates in active work is not long. In the great majority of cases after a period of activity, long or short, interest lags and he becomes a member of the much abused class of inactive brethren, although he may have lost none of his love or veneration for the fraternity. The appendant bodies offer him a new field in which to practice Masonry, whereas if denied this impetus he might have been lost to the fraternity.

That some members of these bodies have worked injury to the craft by actions that cannot be condoned or permitted is true. So also have members of Symbolic Lodges strayed from the path which must be followed. The remedy for such lapses is at hand and should not fail to be exercised. The outside world does not differentiate between the component parts of the institution, and the reputation of the fraternity is in all our hands. Of less importance is the puerile contention as to whether they are higher or lower bodies.

We do not believe that any of the recognized bodies of the fraternity are injurious to Masonry.



GAMBLING DEVICES AND LOTTERIES

By CLAUDE L. ALLEN, G. M. of Massachusetts

In a discussion at the last meeting of the Grand Masters Conference held in Washington, Wor. Bro. Allen said:

There can be no doubt that the gambling spirit is rampant in our midst, and that unfortunately, not all of our brethren are immune to its wiles. It is a deplorable thought that any Masonic organization or any organization composed wholly of Masons should, for the purpose of raising money, be willing to jeopardize the fair name of our beloved Order by resorting to lotteries or games of chance which in most cases are in violation of state or federal laws and in all cases are in violation of the dignity and reputation of Masonry.

Unfortunately, our brethren, in some cases swayed from their better judgment by the alluring promises of the promoters of these games as to the easy money that can be realized from them, are tempted to the point where their proper perspective of the cardinal principles of our Order and the importance of safeguarding its fair name may be endangered.

That many of our organizations, either Masonic or composed wholly of Masons, are in need of funds to carry on their activities there can be no doubt, but I sincerely trust that the time has not arrived and that it may never arrive when Masonic bodies or bodies composed of Masons must resort to violations of either the statute or Masonic law to enable them to obtain the necessary funds to carry on.

What other organizations may do is of no concern to us as Masons. We have our own landmarks and standards of morality and conduct. Let us not be swayed by what others may do to depart from those high standards and principles.

This subject as presented in the Agenda appears in two parts, A and B. A calls for an answer as to what extent gambling devices and lotteries are indulged in by subordinate lodges and how camouflaged in an effort to evade violation of law. I may say that in my own jurisdiction we have had no problems of this kind in the subordinate lodges. Not a single case has come to my attention of any attempt in the lodges to resort to these gambling devices or lotteries, and from such examination as I have been able to make of the Proceedings of other grand jurisdictions, the same would seem to be true with some few exceptions.

I am therefore of the opinion that the time allotted to me can best be employed in a discussion of subheading "B"; namely, "Methods to be employed in dealing with members of allied or dependent bodies conducting lotteries."

Before taking up this question, let us first consider the nature of the offense itself and whether code authority is necessary to deal with it.

In 1932 the Department of Justice at Washington sent a communication to the heads of all fraternal organizations in the country stating in substance that it had come to the attention of that department that lottery schemes were being promoted among fraternal

organizations by persons making a business thereof as a means of raising revenue, etc., and that it was becoming a common practice to distribute books of numbered tickets purporting to entitle purchasers to attend some entertainment, the holder of the winning ticket number to receive a substantial prize; in some instances separate tickets being sold to admit the purchaser to an entertainment and a lottery ticket being presented to him with the admission.

This statement was followed by a quotation of the United States Criminal Code applying to lotteries, and the closing paragraph of the communication contained a warning against subterfuges and attempts to evade these statutes.

The schemes resorted to in an attempt to get around the statutes prohibiting lotteries and games of chance have in a few instances been attempted on a nationwide basis, a good illustration of which is set forth in the Proceedings of the Grand Lodge of California for 1932, page 71, but more frequently are confined to a local body.

In the case referred to in the California Proceedings, tickets were sold to a pre-convention Shrine Ball, and with each ticket was presented a numbered certificate entitled "Award of Merit Certificate," which entitled the holder to an opportunity of sharing in the distribution of \$115,000 in cash prizes. The "Award of Merit" was obviously a subterfuge, as the Proceedings recite that these numbered certificates were all placed in a pile and the winners drawn from the pile by lot.

Last year there was conducted in Illinois by an organization composed wholly of Masons a "Fund Raising Campaign," so-called, professedly for the purpose of aiding delinquent members in the payment of their dues by the sale of tickets to a ball and to provide money for expenses of a proposed pilgrimage. Approximately 600,000 tickets were sold to this ball to be held in halls which could not accommodate more than 20,000 persons. Accompanying each book of tickets was a punch board in book form, containing the names of eighty girls. Underneath each name there were numbers running from one to eighty. The purchaser of the ticket paid for same thirty-five cents or less, depending on the number on the ticket punched. The holder of the ticket disclosing the name of the winning girl received a prize, to be selected from a list offered. Each ball ticket also represented a chance on a Ford automobile drawn by lot.

This program, it will be seen, contained three distinct lottery features. First, as to the price to be paid for the ticket; second, the chance of drawing the name of the winning girl; and third, the chance of drawing the automobile.

With some variation in the value and nature of the merchandise to be distributed as prizes in connection with these lotteries, this case covers most of the features commonly encountered.

It is interesting to note that in England, where, as we all know, much more liberal views have been held

in reference to lotteries than in this country, the Board of General Purposes of the United Grand Lodge of England considered this question at a meeting held in March of 1935, under the heading "Masonic Lotteries and Sweepstakes," and there it was stated that the gravamen of the offense consisted in the public sale and distribution of lottery tickets, and upon this ground the conducting of lotteries by Masonic bodies was condemned, even though the proceeds were to be devoted entirely to Masonic charities and the prizes were presented by generous brethren, and the object of the purchase of tickets could be considered as more for the support of the institutions than with the remote chance of obtaining a prize.

In Massachusetts we have had some problems during the past year with what has now been commonly labeled in the press "the Beano racket," which is little different from the old game of "lotto," with which you are probably all familiar, of placing squares on numbered spaces as the numbers are called by chance, prizes going to those whose spaces in a straight line are filled first.

In 1934 our Legislature enacted a statute legalizing the game beano in connection with which prizes are offered to be won by chance, provided the proceeds of the tickets of admission are donated solely to charitable purposes, etc. Various organizations in our state have conducted beano games under that statute, and some of our organizations composed of Masons have sought permission from me to do so, which permission has in all cases been refused:—first, upon the ground that they would not be conducted in accordance with the statutes (all the proceeds being applied to charitable purposes) and second, that the criticisms in the press and the prosecutions by public officials of those conducting this game have placed it in disrepute to such an extent that it would reflect upon the good name of Masonry for any Masonic organization or organization composed wholly of Masons to promote it.

Another device resorted to in my own Jurisdiction was the offering, in connection with the purchase of a ticket to an entertainment, of an automobile to the person who should submit the "Best Slogan on the Shriners," this statement being in small type on the back of the ticket and the ticket on its face bearing a number and a statement that each ticket holder participates, whether present or not, in the grand award; to wit, 1935 Ford V-8 car. No instructions were furnished as to whom the slogan should be sent or when; there was no attempt in printed matter to call attention to the slogan provision on the back of the ticket, and no blank furnished upon which to send in the slogan. It is fair to believe that everyone purchasing one of these tickets assumed that the number on his ticket would go into a hat with the others, and if it happened to be drawn out he would win the car.

These brethren who believe that they are justified in going ahead with these schemes if they can bring them within the letter of the law entirely miss the whole point. They overlook the fact that they may still be guilty of a Masonic offense even though they comply with the letter of the law, if they evade the spirit of the law in such a manner as to bring Masonry

into disrepute; or to go a step further, whether they violate either the letter or the spirit of the law is of no consequence in my judgment, if their act reflects upon the good name of Masonry. As an editorial in a Chicago paper stated it,—*"The buy-a-ticket and take-a-chance rackets long have been in disrepute not alone legally but ethically as a cause of public demoralization."*

Perhaps I have dwelt too long upon the nature of the offense. Let us next consider briefly the necessity of code authority to deal with it.

In many of the grand jurisdictions there are codes expressly prohibiting participation by members of the fraternity in lotteries and similar schemes. I am convinced that we need no code provisions on this subject, the common law of Masonry furnishing all the authority necessary to deal with the question.

The Grand Lodge of Massachusetts has never set up a written code defining Masonic offenses except for certain acts or omissions contained in the grand constitutions. For matters not contained in the grand constitutions we rely upon the unwritten law; that is, the common law of Masonry.

Our grand constitutions (section 100) affirm that "the common law of Masonry is to be learned from the ancient charges of the Craft as developed and interpreted from and after A. D. 1721. It is the foundation of Masonic jurisprudence." Thus, for example, the ancient charges say, "A Mason is obliged by his tenure to obey the moral law." This is a part of the common law of Masonry, and imposes a greater restriction upon the members of our Order than any statute law or specific code requirement. Of course, it goes without saying that one of the first principles of Masonry is an observance of the laws of the country in which we reside, but whether there be any violation of the law of the land or of any specific statute or code requirement, the test is, are the acts of the member of a character that tend to reflect upon the good name of the Order and thus bring Masonry into disrepute? If the answer to this question is "Yes," then in my judgment a Masonic offense has been committed that can and should be dealt with by the Grand Master or by Grand Lodge, regardless of whether the offenders are operating as a subordinate Lodge or as members of allied or dependent bodies which derive their membership wholly from Masonry.

Coming to the subheading "B" of the subject—"Methods to be employed in dealing with members of allied or dependent bodies conducting lotteries"—there seems to be some difference of opinion.

The Grand Master of California in dealing with this question last year expressed the opinion that the proper method was to go to the root of the question by forbidding Masons to become members of dependent bodies violating the Masonic codes or the Masonic common law in reference to the conduct of lotteries. This opinion may have been based upon an experience as set forth in the Proceedings of California for 1932 and previously referred to, in which several Shrines, in spite of their assurance to the Grand Master, evidently went ahead with a lottery scheme, a full report of which was made to Grand Lodge by the Grand

Master, without recommendation, and, I am advised, without disciplinary action by Grand Lodge.

There would seem to be little doubt as to the power of a Grand Lodge to determine the qualifications of its members even to the extent of arbitrarily denying to them the privilege of joining certain other organizations, but is it necessary in order to control the situation to resort to such drastic and far-reaching measures? These organizations, not recognized as Masonic and yet composed wholly of Masons and generally regarded by the public as Masonic orders, serve their useful purposes in the community in their opportunities for fellowship and civic service, as typified in the excellent humane work being done by the Shrine hospitals. Their members as a whole are sincere and earnest Masons, faithful to the ideals and teachings of our Order and respected in their communities. The difficulty comes from the irresponsible or ill-advised acts of a small percentage of their members who are not imbued with the proper perspective of their duties and obligations as Masons. It is this small percentage that must be controlled by the Grand Master or by the Grand Lodge to the end that they may not be permitted through their organizations to violate the fundamentals of Freemasonry.

The Grand Master of Illinois last year, in dealing with the problem, conducted proceedings against the twelve principal offenders to the extent of expulsion from all the rights and privileges of Masonry. Petitions for reinstatement have since been filed, and at least in some cases favorably acted upon. But it would seem that a salutary lesson had been taught to the Craft of that jurisdiction which should be effective in preventing any recurrence of the offense.

It is my opinion that if the Grand Master is vested with sufficient power, as he is in Massachusetts, to deal with individual members, it should not be necessary nor in my judgment would it be advisable to strike at the allied body itself. Under our constitutions, the Grand Master has the authority of suspending from the rights and privileges of Masonry any brother who is guilty of unmasonic conduct. This suspension, with the reasons, must be presented to the Grand Lodge at its next communication, and remains in force unless the Grand Lodge otherwise orders. If a Mason wilfully persisted in promoting a lottery or other similar scheme after warning from the Grand Master, if there were no dispute as to the facts, the Grand Master in our jurisdiction would not hesitate to suspend any brother who had participated in the promotion. If there was a question of fact to be determined as to who the promoters were, etc., he would probably direct that charges be preferred against them, to be heard by the trial commissioners, and would act upon the findings of the trial commission. A brother so suspended by the Grand Master would have little chance of relief at the hands of Grand Lodge.

This power of the Grand Master in our jurisdiction and his willingness to use it when occasion demands is so well known to the brethren that it has become the common practice of allied or dependent bodies who are

desirous of promoting any plan which might be construed as a lottery to first submit it to the Grand Master and endeavor to convince him that it is within the law and not subversive to the best interests of Masonry and, failing in this, the plan is abandoned. In only one instance during my term of office has it been necessary to go any further than to point out to the brethren interested in the project the danger to the fair name of Masonry and the desire of the Grand Master for the cooperation of all the brethren in maintaining our high Masonic standards. When this has been done, with the one exception referred to, the brethren have cheerfully abandoned the project, even though considerable work had been done and expense incurred in the matter. In one instance, the program was put into execution, tickets were sold and distributed, all arrangements for entertainment made, etc., before I had any knowledge of it. I then summoned the head of the body to my office, pointed out the objections to the plan and suggested that it be abandoned and the tickets withdrawn. After some conferences with his associates, I was advised that they had gone too far with it and would have to go through. One brother volunteered to accept all blame and take the consequences. I assured him that he had not the power; that I would place the blame upon all who had anything to do with it if the plan went forward; and that I hoped it would not be necessary to deal with it on that basis. The plan was abandoned and the tickets withdrawn.

Thus, from our own experience and from that of other jurisdictions, so far as I have been able to ascertain it, the simple answer and solution to the second part of the question before us for consideration, namely, "Methods to be employed in dealing with members of allied or dependent bodies conducting lotteries," is, in jurisdictions where he has not already that power, to vest the Grand Master with authority for dereliction of duty or other unmasonic conduct to suspend a brother from all the rights and privileges of Masonry. An understanding upon the part of the Craft that such power exists, and a knowledge that the Grand Master will exercise it to the extent of suspension should it become necessary, will, in my opinion, be all that is required in the great majority of cases to properly control these ill-advised activities. But should this prove ineffectual in any case, it would seem that one salutary example such as that in Illinois would be all that would be necessary in any jurisdiction.

Let us in our respective states approach this problem with our erring brothers by seeking their cooperation in the maintenance of the high standards and integrity of our Order, pointing out to them in a friendly way the danger to the Fraternity which they may not have realized; in the first instance seeking their support as Masons working for a common purpose, but, failing to secure such cooperation and support, let us deal with them with all the courage, firmness, and power at our command, to the end that Masonry may maintain its high standing in the eyes of the world.

OLD-TIME CLUBS

With the prosperity of Freemasonry in the middle of the eighteenth century the formation of clubs and secret societies appears to have become the vogue not only in the Metropolis but in many parts of the country. A substantial reason for this assertion is forthcoming from the fact that at that period Masonic Lodges were looked upon as a species of club. In his Records of the Lodge Original, No. 1, now the Lodge of Antiquity, No. 2 (1911), Bro. W. H. Rylands writes:—"There is no doubt that in the early years of Freemasonry the meetings were of a kind very similar to the 'club' of the period."

In the *Westminster Journal* of 8th May, 1742, appeared: "*The Freemason's Downfall, or The Restoration of the Scald-Miserables*," mention is made "whether the Grand Volgi, Gregorian, Hurlo-Humbrians, Ubu-quarians, Hiccubites, Lumlue-Troopers or Free-Masons."

In a M.S. compilation of clubs seemingly written in 1740, and containing many entries, the list is headed by "Free-Masons" and "Modern Free-Mason."

A long catalogue published in *The Attic Miscellany*, 1789-90, contains a list of societies and clubs to the number of fifty-two, Free-Masons being at the head, followed by "Buck Lodges."

Many books have been written revealing a distinct connection between the Craft and Societies and clubs that existed in the eighteenth and early part of the nineteenth centuries, the most prominent of which were perhaps the "Gormogons" and the "Noble Order of the Bucks." For the purposes of this article we have selected a few of less importance and significance, and whose principal claim to notoriety is their quaintness and originality. In compiling these we acknowledge indebtedness to the excellent paper "*Some Old-time Clubs and Societies*," by W. Bro. W. B. Hextall, published in the Transactions of the Quatuor Coronati Lodge, Vol. XXVII, 1914.

The Humbug Club.—Founded about the year 1800. When a new member was proposed, he was admitted blindfolded with much ceremony. He was then conducted by a member to the bottom of a large apartment, whence he mounted a dozen of almost perpendicular steps, being warned that if he slipped he would inevitably break his neck. When the candidate had ascended the very summit of the tottering fabric, the bandage was suddenly snatched from his eyes, and he found himself standing on a platform of about a foot square, elevated some ten feet above the inquisitors. Around the table below were sitting the president, his secretary, and twelve judges, all marked with beards as low as their knees, and black gowns. In the centre of the table was a cauldron of spirits of wine which threw an infernal glare around. Certain questions were then put to the candidate, which if he answered satisfactorily, and respectfully bowed three times in the act of descending, he was duly declared a member of the body. As none of these things were possible, no candidate ever succeeded in passing his examination, but grace was usually extended. This examination is as follows:—

Q.—"Pray, Sir, were you present at your birth?"

A.—"No, I was a changeling before I was born."

Q.—"Pray, Sir, what is the stock of wisdom you purpose investing in this Society?"

A.—"I came here to get wisdom."

Q.—"True; you are of that class which experience sometimes renders wise."

The Humbug Club, however, became too mixed, and many disagreeable persons got into it; so that it died a natural death after the second year.

The No Nose Club.—Met at the "Dog Tavern," Drury Lane, founded by a gentleman who admired flat faces. When the members dined together, a young pig was a favourite and principal item, the snout having always been carefully cut off by the cook. Existed about the end of the eighteenth century, as did also:—

The Split Farthing Club.—Met at the "Old Queen's Head," Bishopgate, and limited to members who agreed to stint themselves to the utmost in order to increase their possessions. One member is reported to have had his garments so darned that there was not enough of the original material left to show the texture, and the members presented so starved an appearance that it was said there was not an ounce of fat among them.

The Daffy Club, or a Musical Muster of the Fancy, existed in 1825 for the prize-fighting fraternity, and met at the "Castle" Tavern, Holborn, then kept by the famous boxers Tom Belcher and Tom Spring.

Cat and Bagpian Society.—Existed about 1750, meeting at their office in the Great Western Road. In their summons published in the daily papers it was added the kitten might come with old cats without fear of being scratched.

The Order of Jeopardy.—In Lambeth, about 1818. A halter was drawn tightly about the Candidate's neck and his braces were unbuttoned.

The Calabrians, The Very Honourable Order of the: at the Magpie Tavern without Bishopgate. The President sat astride a hobby-horse with a fools-cap on his head, and kept order by striking the table with a knotted whip.

Futtocks.—A nautical society, with passwords, instituted among sailors of the commercial navy for protection against press-gangs.

The Order of Rhinoseeri, meeting fortnightly in the City under the presidency of the Principal Pachyderm. If any were thin-skinned, they were at once rejected.

The Ever-lasting Club, which professed to go on for ever, being kept open all night and day throughout the year, the members being limited to one hundred, who divided the day amongst themselves in such a fashion that there was always some of them upon the premises; and the fire for lighting the member's pipes was never allowed to go out. A fire is said to have put an end to this institution, when the premises were nearly burned down, and the only member present nearly lost his life because he refused to leave before he had emptied all the bottles on the table. During the fifty years of its existence the members smoked fifty tons of tobacco, drank 30,000 bottles of ale, 1,000

pipes of port, and 200 barrels of brandy, in addition to other liquors.

The No-Pay-No-Liquor Club, at the Queen and Artichoke, Hampstead Road.—The members on joining paid an entrance fee of a shilling, and were compelled to wear a hat shaped like a quart pot.

The Little Club, intended for those less than five feet in height, the furniture being in proportion, and the door made high enough to admit a person of five feet, but no more. To "brush your foretop" on entering disqualified for membership.

The Surly Club had its meeting place near Billingsgate Fish Market, the members being confined to cabmen, carmen and watermen, who came together weekly to exercise the art of abusive language, in order that they might not lose the reputation they had gained. Any member declared guilty of courtesy or politeness had a fine inflicted upon him.

Stray Bugwings.—The following advertisement appeared in issues of *The Times*, 24th April, 1868:—"A Musuem of this antient and honourable order will be holden at the residence of the Senior P.G.M. on Thursday, the 30th April, at 6.30 p.m. Masters must produce their reliques (vide Reg. Gen. tit., 'Museum,' line 8, pp. 780-1). The Grand Installation of a P.G.M. will occur at 8 p.m. Masters will please send names and addresses of Apprentice Postulants to the Grand Masters of their respective Lodges."

(November 2nd.)—"To Stray Bugwings, Lodge No. 69,334 will be holden at the Bugwing-Hall on Tuesday, 10th November instant at 6 p.m. A tittillation (*sic*) of postulants will occur at 8. I.G.B.T.C.W.S. Masters to bring their instruments."

No key to these cryptic announcements appears to have been forthcoming.—*The Freemason* (London, England).

EDITORIAL

(Continued from page 184)

this report of the president of the Association will serve the purpose of acquainting them with its present status. It was worth reading, and it is hoped stimulative to any delinquents.

An admirable suggestion has been made by our esteemed contemporary, W. C. Rapp of the *Masonic Chronicle* who proposes that on the next anniversary of Washington's birthday the entire Masonic member-

ship of the United States be invited to contribute the very small individual sum which would suffice to pay for the work yet remaining to be done. The plan has the entire approval of the CRAFTSMAN.

REFRESHMENT At this season of the year, when most lodges are called from labor to refreshment for a term, a brief survey of the season's activities by the masters will serve as a precedent upon which to build the next year's activities.

There will be regrets for things which have not been so productive as anticipated, as well as some satisfaction in the happy accomplishment of worthwhile plans. Of such is life: joys and sorrows confront all men, from the cradle to the grave, and it is well that this is so, for the human individual without a testing and proving in the fire of life's experience is a rather futile thing and of small consequence.

Most Masters of lodges are conscientious men, of good intelligence, devoted to their duties, and desirous of leaving behind them a record of worthwhile performance. Necessarily, however, among the considerable number annually selected by their fellows for preferment to the East, the mean average will reflect a great variety in promise and performance. To comment on individual performance avails little, except in the results accomplished by men of exceptionally high type. Periodic meetings of Grand Lodge give to each Master his cue. The interchange of opinion at these meetings reflect contemporary Masonic thought. In Grand Lodge a Master stands upon a level with his fellows and, in theory at least, learns the art of government. A Grand Lodge which expects its individual members to approve or accept any program without debate takes a step toward its own destruction. Fortunately, rubber stamp Masters are rare, and the Craft, generally speaking, sails smoothly along, meeting the buffetings of social and economic seas with a confident knowledge of the stout timbers comprising it.

Surcease from the cares and activities of lodge meetings serves to freshen the mind—yet neither Masters nor members can ever forget, in season and out, the larger responsibilities imposed upon them by their obligations. It is in the daily life of these men "of good report" that the most valuable service of Freemasonry to the world consists.



JUNE ANNIVERSARIES

Dr. James Tilton, Surgeon General, U. S. A. (1813-15), and a member of Lodge No. 18, Dover, Del., was born in Kent County, Del., June 1, 1745.

William Hull, who served in the Revolutionary War and the War of 1812, and was Governor of Michigan Territory (1805-12), was born at Derby, Conn., June 24, 1753, and in 1776 became a member of American Union Military Lodge.

General William R. Davie, Committeary General with the Colonial Army, Governor of North Carolina (1798), and Grand Master of that state (1792-98), was born at Egremont, Eng., June 20, 1756.

John Drayton, Governor of South Carolina (1800-02; 1808-10), and Grand Master of that state, was born at "Drayton Hall," near Charleston, S. C., June 22, 1766.

William Preston, Masonic writer and lecturer, was elected a member, and at the same time Master of Antiquity Lodge No. 1, London, Eng., June 15, 1774.

Edmund Randolph, Grand Master of Virginia (1786), Governor of that State (1786-88), and first United States Attorney General, became a charter member of Williamsburg (Va.) Lodge No. 6, June 24, 1774.

Goethe, famous German poet, was initiated in Amalia Lodge, Weimar, Germany, June 23, 1780. On June 24, 1830, this lodge celebrated Goethe's half century of membership.

Richard Gridley, Revolutionary officer and Grand Master of Massachusetts, died at Stoughton (now Canton), Mass., June 20, 1796.

John Jacob Astor, pioneer American merchant, was elected grand treasurer of the Grand Lodge of New York, June 6, 1798.

John B. Floyd, Governor of Virginia (1849-52), and Secretary of War under President Buchanan, was born at Smithfield, Va., June 1, 1806, and was a member of St. John's Lodge No. 36, Richmond.

Sir Walter Scott, a member of St. David No. 36, Edinburgh, Scotland, laid the foundation stone of Freemasons' Hall in Selkirkshire, June 4, 1816, and was elected honorary member of Lodge of St. John at Selkirk.

William King, first Governor of

Maine (1820), became first grand master of that state, June 1, 1820. His death occurred at Bath, Me., June 17, 1852.

Frederick Webber, secretary general of the Mother Supreme Council (1886-1907), was born at Cork, Ireland, June 1, 1827, and on June 1, 1848, was initiated, passed and raised in Antiquity Lodge No. 113, Louisville, Ky.

George L. Shoup, Grand Master of Idaho (1889), and later United States Senator from that State, was born at Kittanning, Pa., June 15, 1836.

James Madison, fourth President of the United States, who it is claimed was a member of Hiram Lodge No. 59, Westmoreland Co., Va., died at "Montpelier," Va., June 28, 1836.

Dr. Walter M. Fleming, 33°, co-founder of the Mystic Shrine, and first Imperial Potentate, was born at Portland, Me., June 14, 1838.

George W. Atkinson, Grand Master of West Virginia (1876), and Governor of that State (1897-1901), was born near Charleston, W. Va., June 29, 1845.

Henry Clay, Secretary of State under President J. Q. Adams, and prior to that United States Senator from Kentucky for a number of years, died at Washington, D. C., June 29, 1852. He served as Grand Master of Kentucky (1820-21).

Robert M. LaFollette, Sr., Governor of Wisconsin (1901-06) and United States Senator from that state (1906-25), was born at Primrose, Wis., June 14, 1855, and died at Washington, D. C., June 18, 1925. He was a member of Wisconsin Scottish Rite Consistory and Robert Macey Commandery, K. T.

Chauncey M. Depew, United States Senator from New York (1899-1911), was initiated in Cortlandt Lodge No. 34, Peekskill, N. Y., June 27, 1861.

General Lewis Cass, Secretary of State under President Buchanan (1857-60), and prior to that United States Minister to France and Secretary of War under President Jackson, served as Grand Master of Ohio 1810-13), and later became first Grand Master of Michigan. His death occurred at Detroit, June 17, 1866.

Andrew Johnson, seventeenth President of the United States, received the Scottish Rite degrees at the White

House by communication from Benjamin B. French and A. T. C. Pierson, members of the Southern Supreme Council, June 20, 1867.

Louis Block, active member in Iowa of the Southern Supreme Council, was born at Davenport, June 30, 1869. On June 14, 1911, he was elected Grand Master of Iowa, and on June 3, 1935, passed away at Davenport.

Dr. Crawford W. Long, distinguished physician who discovered ether anaesthesia, was a member of Mt. Vernon Lodge No. 22, Athens, Ga. His death occurred in that city, June 16, 1878.

Edwin T. Booth, noted actor, and member of New York Lodge No. 330, died in New York City, June 7, 1893.

Leland Stanford, Governor of California (1861-63), United States Senator from that State (1885-93), and founder of Stanford University, was a member of Ozaukee Lodge No. 17, Port Washington, Wis. His death occurred at Palo Alto, Cal., June 21, 1893.

John Wanamaker, noted merchant and Postmaster General under President Harrison, was knighted in Mary Commandery No. 36, Philadelphia, June 18, 1902.

LIVING BRETHREN

John E. Weeks, Governor of Vermont (1927-31), and later member of Congress from that State, was born at Salisbury, Vt., June 14, 1854, and is a member of Union Lodge No. 2, Middlebury, Vt.

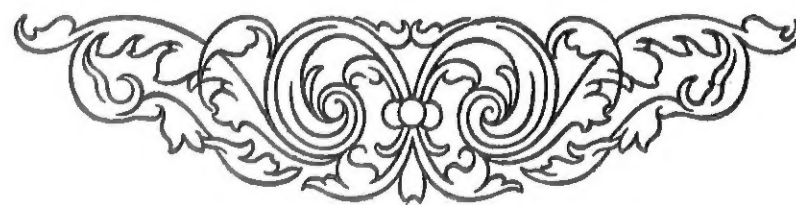
Gustaf V, King of Sweden, and grand master of the Swedish Grand Lodge, was born at Drottningholm, Sweden, June 16, 1858.

Carl Gunderson, former Governor of South Dakota, and a member of Inceuse Lodge No. 2, Vermilion, S. D., was born in Clay County Dakota Territory, June 20, 1864.

Roland H. Hartley, 33°, former Governor of Washington, and a member of the York Rite, Scottish Rite, and Shrine, was born at Shogomoc, New Brunswick, Canada, June 26, 1864.

Edward C. Mullen, 33°, Past Grand Master of Illinois, was born at Cincinnati, Ohio, June 10, 1869.

Adam McMullen, former Governor of Nebraska, was born at Wellsville, N. Y., June 12, 1873, and on June 9,



1902, received the 32nd degree at Washington, D. C.

The Duke of Connaught, who has been Grand Master of England since 1901, was installed as Provincial Grand Master of Sussex, June 22, 1886, by King Edward VII, who at that time was Grand Master of England.

James M. Cox, former Governor of Ohio, became a member of Jefferson Lodge No. 90, Middletown, Ohio, June 1, 1891.

Albert Payson Terhune, noted author, was exalted in Corinthian Charter No. 150, R. A. M., New York City, June 14, 1917.

Leonard P. Steuart received the 32nd degree at Washington, D. C., June 26, 1919. On June 12, 1935, he was elected Imperial Potentate of the Mystic Shrine.

John Charles Thomas, operatic singer, became a member of Columbian Council No. 1, R. & S. M., New York City, June 3, 1920, and on June 17, of that year, was knighted in Ivanhoe Commandery No. 36, in the same city.

James V. Allred, Governor of Texas, and a member of the Scottish Rite Bodies at Dallas, was passed in Bowie (Tex.) Lodge No. 578, June 4, 1920.

Frank G. Allen, 33°, former Governor of Massachusetts, was raised in Orient Lodge, Norwood, Mass., June 23, 1920.

Richard B. Russell, Jr., United States Senator from Georgia, became a Mason in Winder (Ga.) Lodge No. 333, June 10, 1921.

TEACHINGS OF FREEMASONRY

Although Freemasonry is based on the most sublime principles of human relationships and on man's relation to his Creator, epitomized in the words "the Fatherhood of God and the brotherhood of man," an occasional "modernist" pronounces Freemasonry "outmoded" in its form, if not in its teachings.

Mr. Roscoe Pound, Dean of Harvard University Law School and author of Masonic works, recently said that he had "but little patience" with such thinking. "In my opinion, Masonry has more to offer the 20th century than the 20th century has to offer Masonry," he declared.

Reference to the Fatherhood of God and the brotherhood of man may sound trite or too idealistic in this materialistic age when many spiritual concepts appear to have yielded to hate, cupidity, and selfishness, and when, as among nations, there is that suspicion which breeds war and degeneration of the race. However, there is no other road to personal happiness and to the solution of our national and international problems than

exemplification of the principles implied in the two simple phrases, "the Fatherhood of God" and "the brotherhood of man."

The teachings of Masonry, like all truths and principles, are abstract. They are presented to the individual who is worthy and who seeks them. Each Mason who is afforded the opportunity is presumed to meditate upon them and apply them to his everyday personal conduct, as well as to his immediate dealings with his fellow men and his duties in the social order. Thus free to embrace the religion of his conscience and the political principles and party of his convictions, each Mason is expected to justify the glory and existence of the Craft in a practical application of its teachings, whether he be a citizen under democratic institutions or otherwise.

In the words of the Grand Commander of the Northern Supreme Council, Melvin Maynard Johnson, in his recent message to Ohio Masonry: "With such a marvelous mission and such a tremendous need in today's hectic world, we who really understand must see to it that Freemasonry's virility, so potent in the past, shall be unimpaired."

MASONIC JOURNALS

As a result of a questionnaire submitted to all Grand Secretaries by R. W. Harry C. Mueller, Grand Secretary in Maryland, the following information is made available by The Masonic Service Association.

Georgia, Indiana, Iowa, Kentucky, New York, North Dakota, Rhode Island, Texas and Virginia either publish a newspaper or a magazine, or subsidize and authorize the publication. At least two other journals have quasi, unofficial support from Grand Lodge, but are distinctly private enterprises.

The total circulation of all these journals is 92,615. The total Masonic population of these Jurisdictions is 737,394. The average percent of readers is thus 12.5 (approximately). One is published monthly. One is published ten times a year. Two are published quarterly. The oldest has been published for 53 years. The youngest for two years. Seven are backed by Grand Lodge. Two by Masonic Home presses. Four do not permit advertising. Five do permit advertising. Three report a consistent profit, yearly. One breaks nearly even, never asking more than \$500 from Grand Lodge. The others cost Grand Lodge from \$200 to \$4000 yearly. All report great reader interest. Six charge from \$.50 to \$1.00 for subscriptions. One sent to all Masons in the Jurisdiction, receives subscriptions through Grand Lodge, from per capita. Three are sent

free. Of these, one goes to five officers in every Lodge; one to all members of Grand Lodge; one to all Masons in the Jurisdiction who express a desire to receive it.

MASONIC NOTES

John T. Henley, ninety-eight years of age and nearly seventy-eight ears a Mason, died at home in Paris, Texas, February 3, 1936. Mr. Henley, believed to hold the longevity membership record in the fraternity in Texas, was raised in Washington Lodge No. 87, Greenfield, Mo., April 24, 1858. He became a Templar Mason in Paris Commandery No. 9 in 1871.

He is survived by two sons and three daughters.

Omar S. Hine, 33°, of Watertown, N. Y., age ninety-six, oldest Mason in the State of New York, died suddenly and alone in his hotel room in Syracuse, N. Y., January 9, 1936. He had attended a dinner of the 33rd Degree Club the previous evening. Raised to the Sublime Degree of Master Mason on May 9, 1860, he had been a member of the fraternity 75 years and 8 months. His kindness and zeal marked his long and active life in all the various bodies of the Craft.

MASONIC CEREMONIES AT OXFORD

From the Times (London) Weekly Edition, March 19, 1936.

The Earl of Harewood, Pro Grand Master, General Sir Francis Davies, Deputy Grand Master, and between 40 and 50 other Grand Officers were present on Thursday at two Masonic functions at the Town Hall, Oxford. The first was the installation of Sir Colville Smith, C.V.O., as Grand Superintendent of the Royal Arch Province of Oxfordshire, which has seven Chapters. Subsequently the Earl of Harewood installed as Provincial Grand Master of Oxfordshire the Reverend T. T. Blocking, Fellows Chaplain of Magdalen College. Both appointments were made in succession to the late Captain Mark Wayland.

A new Masonic Temple at Rugby, which has been provided at a cost of \$17,000, was dedicated last week by Colonel W. F. Wyley, Provincial Grand Master of Warwickshire, assisted by Officers of Grand Lodge and Provincial Grand Lodge, in the presence of 1200 members of the Craft.

AGAIN TO SERVE

MASONIC LODGES

Many old London taverns used as meeting places for Masonic lodges have ceased to exist. Among the more famous hostelrys long since gone were

those in the Strand, Fleet Street, and Charing Cross.

Leicester Square, early known as Leicester Fields, was the scene of many Masonic Lodge meetings and Masonic social functions.

Recently the proprietors of the Leicester Corner Restaurant, again to associate this historic London property with Freemasonry, have erected a new Masonic home in the premises of their place of business.

The accommodations connected with the Temple, fulfilling all that could be desired, include a robing room, a candidates' room, separate toilet arrangements, etc., on one floor.

Of Grecian design, the illuminated dome is supported by columns of the five orders of architecture. The decorations and appointments throughout are luxurious, beautiful, and of taste and utility becoming their purposes.

London's latest Masonic Temple is on premises centrally located, and will doubtless have a great appeal to members of the Craft for headquarters and to Masons sojourning abroad in England's great metropolis.

"OLDEST" MASON

IN WORLD BURIED

Maryport, Cumberland, England, June 5 (AP)—Hundreds of Freemasons of northern England gathered here today in attendance at the funeral of Thomas Carey, reputed in England to have been the oldest Mason in the world.

He died June 2, at the age of 103 years.

No official Masonic ceremony was held in deference to the family wish for privacy, but dozens of lodges sent wreaths.

VIRGINIA MASONIC SHRINE

Old "Mason's Hall," a frame structure located at 1805 East Franklin Street, Richmond, Va., has been the property of Richmond-Randolph Lodge No. 19 for nearly 150 years.

A committee was appointed by the Grand Lodge some time ago to consider ways and means whereby this old Virginia Masonic shrine "might be preserved from loss of fire and by the ravages of time."

To all outward appearances, the building is in fine condition, but the committee survey shows many fine possibilities, not only within the building, but a number of contiguous non-fire-proof buildings.

The committee's minimum estimate to preserve the building and reduce fire hazards was \$6,700. Other items suggested would bring the cost to more than \$13,000.

It was recommended by the committee that the Grand Lodge assume the

expense and take fee simple ownership of the property, but for sentimental reasons, let the rights to the property rest in the Richmond-Randolph Lodge in memoriam. Under the proposal the Richmond-Randolph Lodge would occupy the building without rent, but would defray all running expenses, such as the incidental expense of light, heat, etc.

BANS MASONRY FOR

POLITICAL PURPOSES

Grand Master Howard C. McCloud says that Freemasonry in Illinois is not concerned in the success or failure of any candidate for public office. He further states that faithfulness to the lodge demands that no member shall engage, as a Mason, in any divisive or controversial activity, however zealously he may interest himself therein as a citizen.

He further states that the "wise Freemason knows that any effort to publicly align the fraternity among his supporters in a campaign for office, or for some economic or political theory which he supports, will harm rather than help his cause." He therefore has issued and promulgated the following edict:

"No Mason who is a candidate for political office shall in any way advertise or make use of his Masonic affiliations (including organizations in which membership is predicated upon good standing in Ancient Craft Masonry) in any campaign literature, speech, broadcast, biographical sketch, or other means intended to promote his candidacy.

"No Mason shall publish, permit or procure the publication in any Masonic paper, lodge bulletin, Masonic Temple bulletin, magazine, or pamphlet, or any printed matter issued in a name suggestive of Masonry, or intended primarily for Masons, any news item, announcement, or advertisement of the candidacy of any person for political office.

No lodge or group of Masons meeting as such or under any name suggestive of Masonry, shall during or preceding any political campaign, advertise, introduce or permit the appearance of any candidate for political office at such lodge or Masonic meeting, except in his official Masonic position, or as a speaker on a strictly Masonic subject."

Taking the attitude that political and economic problems are not for the determination of Freemasonry as an institution, and that the citizen who is a Freemason suffers no abridgement of his civil rights because of membership in his lodge, and that the lodge, as an organization, is, and always has been,

as stated in the "Charges of a Freemason," published in 1723: "resolv'd against all politicks, as what never yet conduc'd to the welfare of the lodge, nor ever will."

The grand master further asserts that the Grand Lodge of Illinois has uniformly supported in the past, and will surely support in the future efforts of the grand master to protect the good will and harmony of the fraternity by citing the ancient attitude of the Craft toward political activities of Masons, as such, which attempt to align the organization in support of some political policy or person.

In February, 1934, the then Grand Master, Bro. Grover C. Niemeyer, issued an edict directing the attention of the constituent lodges to the danger of disturbing the harmony and concord of the fraternity by some few members who "have forgotten the spirit of the fraternity to the extent that they attempt to enlist the support of the lodges and Masonic publications in behalf of their candidacies for political office."

LATE SPEAKER A FREEMASON

Joseph Wellington Byrns, late Speaker of the House of Representatives, was born July 20, 1869, on a farm near Cedar Hill, Robertson County, Tenn.

As a boy he experienced hard toil, and in seasons labored from sunup until sundown. He then helped with the chores about the homestead—those character-building duties which many boys of our day either shirk or do not have the opportunity of performing.

"Joe" learned the three R's, in a county school near his father's farm. Well grounded in these, his father afforded him an opportunity to attend high school by moving the family to Nashville. Finishing high school and at vacation time toiling in the fields, he studied two years at Vanderbilt University, graduating from there in 1890 with the degree of Bachelor of Laws. He was admitted to the bar that year.

Entering state politics he served in both the house and senate of the Tennessee legislature, and was speaker of the former body in 1899.

He was elected as a Democrat to the 61st and subsequent Congresses of the United States.

A member of the powerful Appropriations Committee of the House beginning with the 62d Congress, a floor leader of his party, and Speaker during a critical period of the country's history, he exercised a powerful influence in American politics.

He married Julia Woodward, of Nashville, on August 23, 1898. To

them was born one son, Joseph W., who is a practicing attorney in Nashville.

He became a member of the Masonic Fraternity early in life. As a Scottish Rite Mason he was invested a Knight Commander of the Court of Honour in October, 1927.

He passed away suddenly in Washington, D. C., June 4, 1936.

KING EDWARD VII'S FAITH

Some months ago, a Paulist Father, the Rev. James M. Gillis, stated in the New York *Catholic News* that King Edward VII of England, grandfather of the reigning English King, died a Roman Catholic. King Edward VII was a member of the Church of England, which in its creed its communicants assert, a belief in "the Holy Catholic Church," as do the Episcopalian Church of the United States, the Presbyterian and some other Protestant churches. As a matter of fact, the word "catholic" pertains to the whole Christian Church, if we accept the dictionary definition of the term. Furthermore, it is well known that Edward VII was the Grand Master of the Grand Lodge of England for twenty-seven years while he was Prince of Wales, and retired as Grand Master only when he was made King. Upon his retirement his brother, the Duke of Connaught, became the Grand Master, which position he has held for almost thirty-five years.

Of course, the Paulist Father feign would have his readers believe that Edward VII died a Roman Catholic, but he offers nothing to substantiate his statement other than to say, "I have direct, authentic, reliable inside information on the matter which I could not as a journalist obtain permission to publish."

"To make such a statement without citing any authority for it," says *The Living Church*, an Episcopalian journal published in Milwaukee, "is a serious matter, laying Father Gillis open to the charge of journalistic irresponsibility."

As a further fact, King Edward VII always evinced a marked devotion to the English Church and died with a copy of Canon Carter's famous Anglo-Catholic devotional manual, *The Treasury of Devotion*, in his hands. The late Archbishop of Canterbury in his memoirs gives an account of the last hours of Edward VII. He himself, he states, "said the Commendatory Prayer" a few moments before the King died. Furthermore, Queen Alexandra's secretary, at her express command, categorically and emphatically denies the tale in a letter written to a Mrs. Harmon Miller, of Ashville, N. C., dated

September 28, 1910. The letter reads, in part:

"There is not a particle of truth or justification in the suggestion of the newspaper paragraph enclosed, that his late Majesty died a Roman Catholic. King Edward lived and died in the Protestant Faith.

"The Archbishop of Canterbury was the sole ecclesiastic present with His Majesty in the closing moment of his life.

"The report that Father Vaughan was with King Edward in his last illness is absolutely false."

It appears that Mrs. Miller had heard of this and similar stories about various notables having joined the Roman Catholic Church during their final illnesses, and was determined to learn the truth concerning the dying faith of Edward VII. Her letter and the answer of Queen Alexandra are vouched for by Bishop Gribbin, who sent *The Living Church* a certified copy, which appears in the issue of May 2, 1936, of that publication.

The story of the Paulist Father here referred to parallels one which was circulated during the George Washington Bicentenary to the effect that the "Father of Our Country and First President received the last rites of the Roman Church, administered by a Jesuit priest who rowed across the Potomac to administer unto the stricken Washington."

A notable American was recently heard to say that when a Roman Catholic cannot find a celebrity of his own to glorify, he forthwith seeks to bask in the reflected glory of a Protestant celebrity.

NOTED ENGLISH MASON DIES

Lord Aldenham (Alban George Henry Gibbs), who passed away on May 10, 1936, at Barrow Court, Flax Bourton, Somerset, England, at the age of ninety, had been a Mason for seventy-one years. Being the son of a Mason, according to the English practice he could become a Mason before reaching his majority.

One of the most active Masons of his country, Lord Aldenham was a member of seven Blue Lodges and a founder and past master of one of them. He was a member of several Mark Master Mason lodges and a past master of one of them. He had been Provincial Grand Master of the Provincial Grand Lodge of Kent since 1908. In 1905, Lord Aldenham was appointed Grand Junior Warden of the United Grand Lodge of England, and he had been Deputy Grand Master since 1922. He had also been a Royal Arch Mason of high rank.

TEMPLAR KNIGHTS MEET

IN OLD ABBEY

The Knights Templar of Evesham District, England, held their services, the first there in modern times, at historic Pershore Abbey, on May 24, 1936. The services took the form of a great Masonic rally, of which the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and Malta were present.

The selection of Pershore Abbey by the Knights Templar for their festival was most appropriate: the Lodge of Freemasons built the tower, and one of the great monuments of the abbey is the tomb of Lord de Harley, who accompanied the first Crusade as a Knight Templar.

IOWA REJOINS MASONIC

SERVICE ASSOCIATION

At its annual communication, June 9 and 10, 1936, the Grand Lodge of Iowa unanimously supported the Grand Master's recommendation, and adopted the following resolution, passed by M. W. Charles C. Clark, P.G.M.:

"WHEREAS, the reasons which induced the Grand Lodge of Iowa to withdraw from the Masonic Service Association of the United States no longer exist, and

WHEREAS, the Association is now functioning as originally designed when it was organized at Cedar Rapids, Iowa, in 1918.

BE IT RESOLVED, that we now re-affiliate with this Association and do our share in promoting its work."

Few commendations could give greater approval to the work of the Association than this. Iowa is in the front rank of progressive Grand Lodges which lead in education, relief, ritualistic proficiency, and service to the Craft.

Iowa's Library at Cedar Rapids is among the great Masonic libraries of the world, an institution not only large in size and value, but great in its use, its organization, its treasures, the accessibility of its rare works. Iowa's Board of Custodians of the work have done a truly remarkable and stupendous job in making Iowa Masons intensely proud of the honor of becoming a Masonic instructor which requires the passing of a stiff examination in the ritual—pronder of the honor of becoming a district lecturer, which a brother who holds a certificate may do only after three years of showing he is worthy of the honor. Iowa's Service Board makes available book programs, ideas, plans, speakers to the lodges, and is ceaseless in good work to keep Masons interested, make them

well informed. Iowa's charities are as generous as her corn!

The third Grand Lodge to reaffiliate with the organization during 1936 (Mississippi and Maryland are the others) Iowa's action brings back into this fellowship a unit to be welcomed with open arms by the sisterhood of grand lodges in this forward movement of American Freemasonry.

HISTORIC FIND

A much worn piece of papyrus, dating back to the second century, A.D., and said to be the oldest New Testament manuscript thus far found, was brought to light in the Ryland Library, Manchester, England. Written in Greek, this old roll of sacred script is thought to be 200 years older than the *Codex Sinaiticus*.

It is not known how the Ryland Library obtained the papyrus, but it is believed to have been included in a collection of papyri, brought from Northern Egypt. This fragment, comprising verses 31 to 33 and verses 37 and 38 of Chapter XVIII of St. John's Gospel, is accepted as proof by some experts in these matters that St. John's Gospel was the first, rather than one of the last, to be written.

GIRLS' SCHOOL FESTIVAL

The 148th Annual Festival of the Royal Masonic Institution for Girls was held in London on May 13, 1936. Sir Colville Smith, the Grand Secretary of the United Grand Lodge of England, was to have presided at this function, but due to illness was unable to be present. In his absence, the Pro Grand Master, the Earl of Harewood, conducted the proceedings. Five banqueting halls seated several thousand guests who assembled to participate in the festivities and report the results of their work in obtaining donations for the support of the Institution for Girls.

Over £180,276 were donated. The London Stewards, to the number of 5,053, brought in pledges, aggregating over £95,243. The Provinces, with 3,831 stewards, obtained over £82,545 in pledges, while 79 districts and overseas areas pledged over £2,487.

The donations last year were over £108,000, or £72,276 less than those for 1936.

A feature of the occasion was the presence of 19 provincial grand masters and 180 officers of the United Grand Lodge.

The 138th Annual Festival of the Royal Masonic Institution for Boys will be held on June 10, 1936. Admiral S. Lionel Halsey, Provincial Grand Master of Hertfordshire, is scheduled to preside.

AN EXAMPLE OF GOOD SENSE

The Grand Lodge of England now permits a man, though not perfect physically, to be made a Mason "if he is able to understand our secrets and mysteries and to exemplify them when properly called upon." The responsibility of deciding the case lies with the lodge to which the candidate petitions for the degrees.

ANCIENTLY DEFINED

In the *Farmers' Almanack* for 1823, published at Andover, Mass., the following was printed under the heading, "Character of a Freemason":

"The real Freemason is distinguished from the rest of mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in the fear of the punishment which the law might inflict; they are religious in expectation of being rewarded, or in dread of the devil, in the next world. A Freemason would be just if there were no laws, human or divine, except those which are written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the universal throne of God, in gratitude for the blessings he has received, and in humble solicitation for his future protection. He venerates the good men of all religions. He disturbs not the religion of others. He restrains his passions, because they cannot be indulged without injuring his neighbor or himself. He gives no offense, because he does not choose to be offended. He contracts no debts which he is not certain that he can discharge, because he is honest upon principle."

MASONIC HOME

BEQUEATHED \$75,000

Bro. Arthur D. Rivers, resident of Baltimore, Md., who died May 16, 1936, left an estate estimated at \$100,000. By the terms of his will a bequest estimated at \$75,000 was left to the Masonic Home Fund of the Grand Lodge of Maryland. His sister and brother, Miss Lilly L. Rivers and Dr. Wilfred J. Rivers, were bequeathed \$15,000 and \$10,000, respectively.

ANOTHER VETERAN

R. K. Colcord, mining engineer, and former Governor of Nevada, celebrated his ninety-seventh birthday on April 25, 1936. Known as "Nevada's Grand Old Man," Mr. Colcord has been a Mason for over seventy years. Master of his lodge in 1869, he is believed to be the oldest past master of the fraternity in the United States.

Mr. Colcord is in good health, is to this day a fluent speaker, and is the

author of many articles, particularly on mining and metallurgy.

He attributes his present state of health and long, useful life to temperate eating and drinking. He taboos strong liquor, but occasionally takes a little wine with his meals.

FALSE STATEMENTS (?)

French Action, a paper published in France, makes the boast that it knows ahead of time just what Freemasonry proposes to do in the national politics of France, and then later informs the populace what sinister and subtle things the Fraternity has done.

Some months ago it published an article stating that "Lodges in the Parisian region had met in a Congress," and that although this particular Congress "did not appear to present much interest, * * * it was in some sort preparatory for a Grand Convention," in which was to be determined "the stand that Freemasonry shall take in the present political situation."

The article then presumes to explain just what processes were pursued by Freemasonry to influence the French legislature. It claims that Freemasonry first offered its support to the extreme left, which was rejected; then it moderated its position in form, but sought in the end the same results.

To indicate a cleavage in the ranks of the Craft and thus appear to strengthen the hokum of its fabrication, *French Action* states:

"In order to break the resistance of certain acting heads of the high lodges, they have elected, as candidates to the national council, men favorable to the movement toward the extreme left."

To cap the climax in its effort to gain credibility, the article states that "*French Action* often gives information a month in advance; this time let us inform our readers within a little over twenty-four hours." The article then asserts that the following-named political and revolutionary organizations are agencies of French Freemasonry:

(1) The Fraternal Committee of Revolutionary Freemasons; (2) The League of Doctors against War; (3) Masonic Patronage, having at its head, Dr. Voronoff; (4) The Officers of the Republican Reserve.

The answer to the above presumptions is simply stated in these words: Regular Freemasonry never takes part in politics, nor does it participate in revolutionary attacks upon the prevailing government in any nation in which the Fraternity is established. Information from regular Masonic authorities in France shows that the bodies there have no records of their members in the various city councils.

It may therefore be conclusively

stated that (1) there has been no fraternal revolutionary committee established by regular Freemasonry in France; (2) there is no league of doctors against war organized under the aegis of regular Freemasonry in that country; (3) there is no Masonic patronage committee nor officers of the republican reserve constituted under any power, right, or function of regular Freemasonry of France.

Thus it is evident that *French Action*, in publishing something that it knows absolutely nothing about, makes false statements throughout its article. And a stronger word might be applied to the attempt of *French Action* to fool the people.

But, it is not the first time falsity has masqueraded under the unsullied banner of Freemasonry.

—S. R. News Bureau.

UNITED GRAND LODGE

The 1936 Annual Grand Festival of the United Grand Lodge of England was more numerous attended than any other held at Freemasons' Hall in the Grand Temple (London). Nearly an hour prior to opening the proceedings every available seat was occupied, and many members of the Fraternity could not gain admission to the Temple, among whom were representatives of the Provincial grand lodges in the outlying sections of England.

Lack of accommodations for all those who desire to attend the outstanding functions of the Fraternity is causing members to propose the building of a great auditorium near the new Temple which was just recently completed.

During the Grand Festivals the Grand Lodge performs the ceremony of investiture of its newly appointed officers. At this festival, which occurred on the afternoon and evening of April 29, 1936, there were 270 brethren invested with the various ranks, titles, and dignities of the English Grand Lodge.

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This Grand Festival was marked by an episode epochal in character in that it was presided over for the first time by the new Pro Grand Master, the Earl of Harewood, who succeeded the late Lord Amphil. Two other events were outstanding: the investiture of the Earl of Elgin as senior grand warden (Past Grand Master Mason of Scotland); and the investiture of Viscount Suidale (son of the Grand Master of Ireland) as junior grand warden. The investitures of these two officers mark a closer association with Scotland and Ireland. Viscount Suidale is the son and heir of the Earl of Donoughmore, Grand Master of Ireland, who also is the Grand Commander of the Supreme Council of the Scottish Rite of England, and who, in 1902, was the Senior Grand Warden of England.

CONFERS RITE ON FATHER

Occasionally a father, as the master or other official of a Blue Lodge, will personally confer the Master Mason degree upon his son. Less occasionally does a son confer this degree upon his father, and it is indeed unique for a son, 33d degree Mason, acting as master of a Chapter of Rose Croix, to officiate in conferring the 18th degree, or any other Scottish Rite degree, on his father.

This distinction, however, was the pleasure of Ray B. Compton, 33°, of the Roseburg Chapter, of Rose Croix, Roseburg, Ore., when on May 8, 1936, he acted as master of that chapter and

conferred the 18th degree on a class of ten, his father, F. M. Compton, being the active candidate for the degree. The occasion was a joint meeting of the Roseburg Scottish Rite bodies and the like bodies of Eugene, Ore., at the latter's spring reunion.

CATHEDRAL CORNER-STONE LAID

The cornerstone of the addition to the Consistory Cathedral at Milwaukee, Wis., was laid June 6, 1936, by Grand Master Robert O. Jaspersen, aided by the other Grand Lodge officers. Representatives of all the Blue Lodges in Milwaukee County were present, together with an escort of Scottish Rite officers, the Milwaukee County commanders, and the Grand Commandery.

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It is expected that the addition, which will represent an expenditure of \$200,000, exclusive of furniture and fittings, will be ready for occupancy in October of this year. It will house the offices of the Grand Lodge, Grand Chapter, and Grand Council; also several local Masonic Bodies, including the Masonic Service Bureau and the Grand Chapter, Order of the Eastern Star.

IS THIS A RECORD?

James J. Hay, of Youngstown, Ohio, believes that he may hold the record in the United States for the earliest admittance to the Masonic Fraternity after reaching one's majority. He was born July 7, 1888; elected to receive the Blue degrees in Pittsburg (Kans.) Lodge No. 187, June 24, 1909; the Fellowcraft degree, July 1, 1909, and was raised a Master Mason July 29, or three weeks and one day after attaining his twenty-first birthday.

Mr. Hay is a member of the Scottish Rite Bodies at Ft. Scott, Kans., having taken the thirty-second degree there, November 17, 1909.

RAISES GRANDSON AT 82

Edward M. McClintic, 32°, age 82, tyler of Olympia (Wash.) Lodge No. 1, conferred the entire Master Mason degree, April 18, 1936, on his grandson at a special communication of that lodge. At a dinner served prior to the ceremonies, Past Grand Master Walter F. Meier, 33°, and Chief Justice William James Millard, 32°, of the state supreme court, were the principal speakers.

Mr. and Mrs. McClintic are looking forward to September 24, 1936, when they will celebrate their sixtieth wedding anniversary.

THREE BROTHERS

Mackey Lodge No. 48, of Effingham, Kans., has the unique distinction of having three blood-brother members who were initiated and raised more than 50 years ago. They are, respectively, Messrs. George M. Snyder, raised September 3, 1884; James R.,

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raised November 1, 1884, and Charles N., raised November 15, 1884. George was master of the lodge during 1887, 1911, and 1912, and has been secretary during a period of about 13 years. James was master of the lodge in 1923.

CORNERSTONE

The cornerstone of the new city hall at Marietta, Ohio was laid by the Grand Lodge, F. & A. M., of Ohio, on June 18, 1936. Dr. Elmer R. Arn, of Dayton, grand master, officiating, aided by other grand officers. Members of American Union Lodge No. 1 of that city, which is operating under the oldest Masonic charter west of the Alleghenies, participated.

Oscar G. Eaton, of Waitsfield, Vt., has served as secretary of Mad River Lodge No. 77, F. & A. M., in that city, for 38 years, and senior warden and master for the usual terms of one year each. For the past 23 years he has not been absent from any meeting of the lodge.

Gibraltar is the oldest Masonic district under the jurisdiction of the Grand Lodge of England.

GRAND MASTER OF MINNESOTA DEAD

William Andrew Elliott, Grand Master of Masons of Minnesota, passed away, May 6, 1936. Bro. Elliott was born in Ontario, Canada, September 1, 1864, and came to Minneapolis at the age of nineteen. Three years later, he and his brother became building contractors under the firm name of J. and W. A. Elliott. He was active member of both the American and Scottish Rite Bodies of Minnesota, having attained the 33d degree in January 20, 1922.

He was elected and installed grand master of the grand lodge, January 16, 1936, at the eighty-third annual communication of that body.

WHAT MASONRY MEANS TO ME

When the first shock was over in January, 1894, I lay quiet in the Third Degree, and said to myself—"If George Washington could go through this, I can." Then my thoughts went on. It was in a lodge-room in the Masonic Temple of Boston, Mass., whose charter as Columbian Lodge was signed by Paul Revere as Grand Master of the Grand Lodge of Massachusetts, af-

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ter the Revolution, and which charter I had inspected only a few days before.

My thoughts went on to his midnight ride and how as its result the battle took place at the bridge of Concord, a town founded by my ancestor, Major Simon Willard, in 1635, after he had left Kent and the tyranny of the archbishop of Canterbury, Laud, who later lost his head.

The news of this battle was carried by Revere, on horseback, to New York and Philadelphia, and started the Revolution which later in Philadelphia launched by the Declaration of Independence the colonies into nationhood. Many of the signers of that Declaration were Freemasons, as I now was.

Then later the convention that met in that city six years after peace had been declared, was presided over by Washington and formed the Constitution of the United States in which convention Ben Franklin, Madison and many other Freemasons incorporated in that document the principles of Freemasonry that has made this country one of the greatest and the freest for the individual man of any country in the world—that document that Gladstone declared was "the greatest ever struck off by the hand of man." As I lay there, I thought of the freedom of religious belief, guaranteed by that constitution, that gave the Jew citizenship the first of any country, since Jerusalem was destroyed, and had given toleration to the Roman Catholic whose church had declared itself the avowed enemy of Freemasonry, and had given that church the right to grow without hindrance, although that church had but a short time before put John Coustos to terrible tortures in Lisbon for being a Freemason.

I wondered if the ecclesiastics who guided the policies of that church ever realized that like causes produce like effects, as Garibaldi took away the Papal States and France had driven out the congregations, so a feeling might arise in America that might drive them out as they had been in other countries. This could only be done by changing the Constitution of the United States.

I thought to myself, although I did not like political Catholicism, it would be my duty as that of every other Freemason, no matter what came, to defend the Constitution of this country which embodied the Masonic ideals of freedom of thought, speech and conscience, and men were Freemasons because they were free men.

Freemasonry is everything to me, because it means "the sweet love of comrades" as Walt Whitman sang; because it stands for a universal Brother-

hood of Man based on the fact of the Fatherhood of God, whose children are, necessarily, all brothers. It implants in the hearts of those who believe in it seriously a feeling of brotherhood that has done much to keep peace in this land during the days of suffering through which this great people have passed.

While other organizations have suffered serious losses during the depression, our great fraternity still has nearly three million male voters, while the woman's auxiliary, "The Order of the Eastern Star," has two million more votes.

I believe Freemasons are not going

to permit that Constitution, formulated by Washington, Franklin, Hamilton, Livingstone, Madison, Sherman, and many others to be changed, so the very liberties for which our forefathers fought may be taken away and all be reduced to an economic slavery under dictators, who have tried to be such, until the Supreme Court of the United States decided their acts were unconstitutional.

Freemasonry means so much to me, that I am willing, as are many of the three million Freemasons who feel as I do, to cry out as Patrick Henry—"Give me liberty or give me death."

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of the United States so emasculated that slavery will inevitably result.

—CYRUS FIELD WILLARD, F. P. S.,
The Masonic Index, Los Angeles, California.

SWEDISH AND SCOTTISH BICENTENARIES, 1936

It is customary for a regular grand lodge to establish fraternal relations and to exchange representatives with other grand lodges; likewise, for a grand chapter to establish relations with other grand chapters, a grand commandery with other grand commanderies, a supreme council with other supreme councils, etc.

It is often asked, How is it, then, that the Supreme Council of the Scottish Rite, Southern Jurisdiction, is in fraternal relations with the Grand Lodges of Sweden, Norway, and Denmark?

The answer to this question may be stated thus: On May 31, 1801, the Supreme Council, Southern Jurisdiction, was formally organized. In December, 1802, the officials sent a manifesto, or brochure, to each of the regular Masonic grand powers of the world, in which was made known when and where this council was organized, its objects and purposes, and concluded with a request that it be accepted as a regular Masonic grand power of the world.

The Grand Lodge of Sweden, through its grand master, was the first grand power of symbolic Masonry to comply with the formal request, and for over 130 years, these two grand bodies of Masonry have been in fraternal relations. This action was followed late by the Grand Lodges of Norway and Denmark.

In November, 1936, the Grand Lodge of Sweden will hold a special session in celebration of its bicentenary. The grand master is King Gustaf V, and the deputy grand master is his son, Prince Gustaf Adolph.

Grand Commander John H. Cowles.

of the Supreme Council of the Southern Jurisdiction, has accepted an invitation from the Grand Master of the Grand Lodge of Sweden to be present at the special communication in November. The Grand Lodge of Sweden, which is also in fraternal relationship with the Grand Lodge of Kentucky, has issued the latter an invitation to be represented at the November session. In response, the Grand Master of the Kentucky Grand Lodge has requested Mr. Cowles, who is a Past Grand Master of the Grand Lodge, to represent it.

In 1933, while he was in Europe, Grand Commander Cowles received personal invitations from Lord Saltoun, the Grand Master Mason of the Grand Lodge of Scotland, and son of the former Grand Commander of the Supreme Council of Scotland, to be present at its bicentenary celebration in 1936. These festivities will continue over a week, and on November 30, the program is to install the Duke of York Grand Master of that Grand Lodge by Sir Ian Colquhoun, its present Grand Master. Commander Cowles will also represent the Grand Lodge of Kentucky at this function.

The Supreme Council for the Northern Jurisdiction, and quite a number of Grand Lodges of the United States will be represented at the bicentenary celebrations of the Grand Lodges of Sweden and Scotland.

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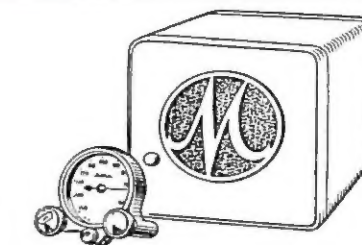
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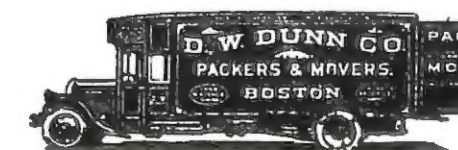
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THE ABUNDANT LIFE?

A story floats in about a prominent business man who was trying out an applicant for a job in the office. He offered to match for the drinks at a soda fountain. The young man said he never gambled. He offered him a cigar, but the applicant didn't smoke. Back at the office the boss dug down into a desk drawer and produced a pint of bonded bourbon. But the young man said he'd never touched a drop in his life.

"You're the type of young man I've been looking for," said the employer. "I want you to come out to the house to dinner tonight and meet my daughter."

"No, thanks," said the model youth. "I never fool around with women."

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Daughter—Did you hear, dad, they have just caught the biggest hotel thief in Chicago?

Dad—What hotel did he run?

LET IT SQUEAK

"John, I'm sure I heard a mouse squeaking—somewhere."

"Well, what do you want me to do? Oil it?"

TOO INQUISITIVE

"Willie, run across the street and see how old Miss Brown is this morning."

Five minutes later, Willie returned: "Miss Brown says it's none of your business how old she is."

TOUGH LUCK

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